

X

A S O B E R
R E P L Y
T O
Mr. P E I R C E's
Angry and Scornful
L E T T E R.

By JOSIAH EVELEIGH, *K*
Minister of the Gospel.

In a LETTER to a Minister in London.

L O N D O N:

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REPLY

TO

MR. PIERCE'S

Anglo-Saxon



LETTER

by JOHN PIERCE,
Minister of the Gospel.

Is a reply to a Notice in London.

LONDON:

Printed for E. MARSHMAN, at
the Bible in Paper-street, 1712.

Price 4d.



A
R E P L Y
T O
Mr. P E I R C E's
L E T T E R.
I N
Another L E T T E R to a *London*
M I N I S T E R.

Reverend, and much esteemed S I R,



Y O U have read a *Postscript* at the
End of the *Account of Reasons, &c.*
from *Exeter*, which was printed at
London. It was a Letter to the
Reverend Mr. Reynolds, at the Request of some
A 3 Citizens,

Citizens, to clear up some Facts in the *Exeter Account*, in which I was personally concern'd.

CAN you imagine what there is in that plain *Letter* that could transport Mr. *Peirce* to that Degree, that he must write a Pamphlet on Purpose, full of scornful Indignation against me ; and first *Publish* it in *Exon*, where my *Letter* had not been publish'd ; and *Publish* it again in *London*, where I was scarce known ? What, are *Conferences* such *frightful Things* to Mr. *Peirce*, that the mention of 'em throws him into Fits ? Or is Truth so formidable that he can't bear to have it told ? There is certainly some Secret at the Bottom of this extraordinary Effort of his Resentment against me. Could he deny any thing in my *Letter* ? Not a Word : The *Matter of Fact*, says he, *I freely own*, *Letter*, *Page 6*. How strange is this ! A long *Letter* in Answer to one of a few *Pages*, in which, after all, he is not able to deny *one Word*.

THE Occasion of my *Letter* was given by *himself*. He had made it an unavoidable Piece of Self-Defence : For he had said (in the *Case*, *Page 2*.) *When the City called in seven Ministers to advise them, if seven Ministers had been called on the other side, some Good might have been expected.*

Now

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Now would not all the World think hereupon that *They were for Conferences, and We were not?* Or could the World imagine that Conferences had been often offer'd in the Name of several of *those seven Ministers*, and even at *That very Meeting*, as well as before? Why then is he *so angry* when he had made it unavoidable that Truth should out? Must we not tell necessary Truth in our own Defence, which he makes unavoidable, but he must make the Kingdom witness to his Rage? But his Letter was to give *Reasons* why he refused these Conferences: And had he not given *Reasons* for this before? (*Defence, Page 12, 13.*) Or did he not upon a Review like those *Reasons*, that he must give *new ones*? He did promise indeed *if he was turn'd out he would write*; and is he so fond of making it good, that he will *actum agere*, do a thing over and over again; give *Reasons* and *more Reasons*? Perhaps he thought the *refusing* those Conferences was what a *few Reasons* would not excuse: Or because he could not give *one good Reason*, would strain to multiply a great many *bad ones*. But surely he had given us *ONE Reason* before, that was enough to *silence us* and *all the World*, and it was *this*, (*Defence, Page 12, 13.*) *The Design of those Conferences*, says he, *was to convince US, and not to be convinced*

vinced by us ; and such Conferences I truly scorn'd. We do all believe it, and that one Reason is enough for every Body. But particular Reasons must be given for refusing Conferences with M.E. And what is the Sum of those Reasons ? Why, that he scorns me. This one would think he had said before, in saying he scorn'd us all : But he is not satisfied without singling me out, and representing me the Object of his Scorn with an Emphasis.

AND yet all these Reasons upon Reasons are but so many Arguments to confute himself ; for he had said, that if seven other Ministers had been chosen on t'other side, some Good might have been expected. And now what are all these Reasons for, but to prove, that no Good could be expected, and that he would have no Conferences ? Thus true is the Observation of a worthy Minister of your City, that Mr. Peirce needs no Body to write against him, for he is busy writing against himself. And if this be not so nothing is ; first to blame us for not offering Conferences, and tell us some Good might have been hoped for from 'em, and then in two Books give us Reasons upon Reasons why he refused 'em, and could hope for no Good by 'em.

BUT Mr. P. says, If he would not have conferred with us to receive evidence of his Error,

we

Mr. PEIRCE's Letter. 9

we ought to have conferred with him about his Removal: this I know he pleads, but this I take to be much more absurd and hopeless; for if he resolved not to be persuaded out of his Error, 'twould be harder to convince him that he ought to leave his Place.

BUT perhaps Mr. P. had some Pique against me for something that does not appear in that short Letter: There are such Things as private Grudges, and this leads to open the Secret.

YOU must know then, that there are Strangements in War: I had drawn up Ten Arguments in Defence of that holy Servant of God, Mr. Trosse, to prove the Doctrine of the Trinity fundamental. These had been held in the Press at Exeter two Months, during which Time three Books of Mr. P's. issued out of the same Press, viz. *The Case*; *The Sermon*; and *The Defence*. All this was expressly contrary to Agreement, and many Promises both in print and before Witnesses; the Argument the Printer tryed to excuse himself with, was, that we should have it out a Fortnight before the last Assembly; and no other Business was to hinder his finishing it sooner if he could. It was now come within a Day of the Assembly, and the Book could not for shame be delay'd, it
B being

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being *Monday Evening* of the *Assembly Week*, so that with much ado we at last obtained a Publication; but the very next Day out comes this Letter of Mr. P's. out of the same Press, and *the Printer sat up all Night to finish it*; so that *The Defence of Mr. Tross* could not pass the Street, but the Letter to me would be railing at the Author; and if any came to the Press to ask for my Book, there was a Letter to me ready to snap off his Fingers. THIS WAS THE STRATAGEM OF A HERO IN THE PAPER WAR, and thus this Letter was to serve with Mr. P's. Followers, instead of an Answer to all my Arguments; and so to be sure it would, if my Ten Arguments had been Ten Thousand; for what Answer could be more effectual?

The Force of Mr. Peirce's Argument may be suppos'd to stand thus:

“ GENTLEMEN, J. E. has wrote a Book
 “ to prove by Ten Arguments the Trinity to
 “ be Fundamental: Now you must know this
 “ is the Man that wrote to *London* against
 “ me, and there is something else too for
 “ which I cannot forgive him: I'll write a
 “ Letter to paint him out, and then I'm sure
 “ you'll know my Meaning and take my
 “ Word,

Mr. PEIRCE's Letter. II

“ Word, for you have great Faith in me,
“ whatever mine is in any other *Person*. I am

Yours,

J. P.

P. S. “ I confess Mr. E. hath always de-
“ clared this to be *Fundamental* with him, and
“ I must own when he has been talking of it,
“ *I did put him upon Publishing his Arguments* ;
“ but we must not give a fair Hearing to any
“ thing that is against us, and therefore 'tis
“ necessary we should have Recourse to lit-
“ tle *Arts* and *Stratagems* ; for between you
“ and I, my Friends, a Cause that cannot
“ be defended, must not be fairly heard.”
This was the little Trick of Mr. P's. Letter.

THUS, immediately after Mr. T—s's Ca-
techism was publish'd, a little Paper of two
Leaves was publish'd upon it, and thrown in-
to the Shops and under the Doors of the
principal Inhabitants. This was *another*
Stratagem of *War* ; to surprize the Inhabitants
in the Morning fasting, and with two or
three Lines of a little Paper subdue them to
Arianism in a Moment.

THUS, when *Arius detected* was publish'd, Mr. P. publish'd his *Case* the same Week, wherein he made it the most contemptible Piece that COULD BE, full of as much Weakness and Bitterness as CAN BE SUPPOSED. This was another Stratagem of War; whereas 'tis evident that Book had a great deal of good Reasoning in it; for 'tis observ'd, that where the Answerer is pinch'd he is very angry, and he is noted to be so often throughout his Book, tho' he set out at first for a Man of great Moderation, when he wrote his Letter to a Dissenter in *Exon*. 'Tis observable the Unitarians have coveted the Reputation of a Calm Way of Writing, and by that Means, while Men slept, have secretly sown Tares. But now that good Ministers and People have taken the Alarm here, *quantum mutatus ab illo Hectore!* how much is Hector chang'd! It seems now they design to run all into Anger and Scurrility; 'tis evident so, the Contest open'd in London against Mr. Bradbury and others; and there is never a Pamphlet Mr. P. has publish'd, but has been full of Indignation; for whatever Force Men put upon themselves for a Time, Nature will have its way.

MR. P. it seems, does not pretend to Allegories and Allusions, and pretty Turns, he is for
a fort

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a sort of *Wit*, if you may call it *Wit*, that cankers his Paper, not from the Gall of the Ink, but the Gall of the Writer; and yet, however, this Course of innocent Wit, or Wit that's ill-natur'd, will badly become serious Disputes about the *greatest Things in the World*, about the *Trinity* and *Deity of Christ*. I did never like *Satan* and *Sherlock* sporting with such *awful Things*; it sinks the Reverence of divine Matters; and when Men become Irreverent in their Minds, they soon grow *Vain* in their *Imaginations*, and become disposed to play, without fear, with any wanton Error; any Course that tends to sink our Reverence of *Divine Things*, prepares Men to be *Arians* or *Atheists*, or any thing.

A MAN may be excus'd for treating *Bigottry* in a *facetious Manner*, because it hath something in it *Mean* and *Ridiculous*. To call a Ceremony *indifferent*, and yet lay Damnation upon Non-compliance with it. But I cannot allow myself in that Manner to treat the Errors against the *Trinity*; if it was Mr. P's. Design to draw me to this, he must be disappointed, and a *worse Enemy*; there is indeed a *Posy* of *Flowers* and *Elegancies* gather'd out of his *Writings*, fine Things fit to be offer'd to the Honour of *subordinate Deities*; but whether or no they will see the Light, I know

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know not. This Controversy ought rather to be written in *Tears* than in *Ink*, there is no *Jesting* with Swords at our Breasts, 'tis the whole of our Religion is struck at; a deep Plot of *High-Treason* against our *Common Lord* is lately discover'd, and if God's People are as the *Apple of the Eye to him*, his *Honour* ought to be as dear to them.

THE Reflection therefore I make upon Mr. *Peirce's Manner* of Writing is *this*, while He has try'd *insigniter ineptire*, should he not have remember'd that of *Plautus*, *Leniter qui sequuntur sapiunt Magis?*

IF Mr. P. would endeavour to please the *Young Men* among his Followers with riding upon a *Hobby-Horse* of his own making, who should hinder? But he must not expect all the City would find a *Diversion* in it. The Sorrows of the Serious are too deep in seeing the City torn to pieces by *blasphemous Errors* against the Honour of our *Redeemer* and *Sanctifier*, and the Peace and Union of the City ruin'd, and this for two Years before a *publick Stand* was made against it; and to see many Friends, Neighbours and Relations led aside into dangerous Parties and Errors; and now does Mr. P. think to divert the City with a *Comedy*! This Letter has exceedingly disappointed

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pointed the Writer, and nothing has ever so much disgusted the sober Part of Mankind against him. For what must that Man make of himself, that in a Contest about the greatest Things in the World, industriously strives to make Sport for others? this is the more inexcusable in a Man, that the other Day set up for a Prophet. For from a Prophet to a ——— is a great *self Degradation*. He says, while He was reading my Letter, he thought upon *Horace's Satyr*,

Ibam forte via sacra, &c.

Perhaps he thought of making a *Terræ-filius's* Speech with a great deal of Sting, and but little *Truth*, because I remember he liv'd in *Cambridge*. I should rather call it a *Prevaricator's*, because there is no fear of that Man's being *talkt to Death*, who will not *talk at all*, except with those that are willing to be convinced by him; but more Reason to fear Writing himself out of Reputation. *If it been't too late*, he may remember the Creatures that use their Stings too much, *Animas in ventre ponunt*.

HE talks of an Argument I us'd against Organs, I will not call it an *Impertinence*, lest it should be thought there is but *one or two*,
or

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or a few in the Book; for where by his own *Confession* he had nothing to deny, the whole Answer can be nothing else. For the Controversy is not what sort of Creature is *J. E.* but something greater, *viz.* whom must we worship for *Supreme God*; he says, I brought a Text to disprove Organs, and it was this, *Be not drunk with Wine wherein is Excess, but be filled with the Spirit.*

It may seem harsh to mind him, who 'tis quotes a Piece of a Text and leaves out the main of it. He may observe too 'twas in 4 *Matt.* where Satan was tempting our Saviour to doubt of his own Divinity; and is he sure that I did ground my Argument upon that Text? No, he confesses he has a bad Memory, tho' he ought to have a good one. Might not that Text be brought only as an Illustration of one Branch of an Argument? 'tis ten to one but that is the Truth, for the Argument was not founded upon that or any one particular Text, but upon a *Moral Reason* illustrated by *Scripture*; and when He can prove an Argument about Organs pertinent to a Dispute about the Trinity, he shall have it intire.

HOWEVER, to gratify my own Friends, I'll submit it to the World presently — *Carnal Mirth and Spiritual are very different Things;*
those

Mr. PEIRCE's Letter. 17

some Things that are apt to raise a Carnal Mirth, do rather damp that which is Spiritual — I instanc'd in *Wine* and *Musick* — Therefore the Sacred Scripture seems to represent an *Antithesis* between these two — *be not drunk with Wine wherein is Excess, but be ye filled with the SPIRIT: Speaking to yourselves in Psalms, Hymns and Spiritual Songs.* I also instanc'd in *Nadab* and *Abihu*: The *Wine* that exhilarated their Minds had kindled a *strange Fire* in their *Spirits*, and was probably the occasion of their offering *strange Fire* upon the *Altar*; and this was the Cause for which *strange Fire* is forbidden them when they go in to Minister. The Case I judge to be somewhat alike with *Musick*, it seems rather apt to kindle a *vain* than a *serious Mirth*: If there is an *Institution* of *Musick* in *Worship*, there is certainly a *Blessing* goes along with the *Institution*, to carry things beyond their *natural Tendency*; otherwise *Musick* seems not apt in itself to kindle a rational and serious Exhilaration, but rather to damp it by a *Mirth* that is *flashy* and *vain*. Whether this Argument is conclusive or not, I hope 'tis not *ridiculous*, nor the Text in *Ephesians* ridiculously alledg'd to strengthen it — If Mr. P. had it not quite so full as I have now stated it — This is the Argument he call'd for — and he may try again if he pleases to make one of *us* ridiculous, for I

C

have

have not alter'd one *Branch* of the Argument as it has long lain in my Thoughts; but few have patience to hear the whole force of an Argument out.

P. 8. H_E talks of *Mathematicks*: of which I may very well complain in his own Language, *this is not fair*: having in the very Place he refers to, set him a *Pattern* of a *Virtue* he will never imitate; and that is to confess his Ignorance: And if I was to confess again, I should be loth to do it to a Man that will *confess* nothing, neither his *Faults* nor his *Faith*, no not for *once*, and when earnestly desir'd; tho' a Man might satisfy all his Friends by it, and be able afterwards to tell how two and three makes five with great *Chearfulness*.

H_E says, I did once put my Faith in an *Equilateral Triangle*, and why might not I affect a *little Whim*, as well as Mr. P. affect a *great one*; for Instance, the *Writing such a Letter*. But in truth the Matter he refers to has been elsewhere accounted for, and was not an affected Thing, and what a Man must be hard put to it to make a Jest of; unless it be one that is dispos'd to make a Jest of the *Christian Faith* itself. 'Tis no wonder those can raise a Jest out of *nothing*, that are dispos'd to turn every thing to Jest and Banter.

AND

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AND did not he mean to make a Jest of every Thing, when he told me, *your Christianity must have common Sense*, an Expression becoming the *Author of the Tale of the Tub*, or others that are growing like him? P. 8, 9. He tries with wonderful Art to turn off those Words of his to another Sense, as if he did not by it mean to reflect upon the Doctrine of the *Trinity*; but whoever reads the Passage in my Letter, will think that by *Christianity* both meant the *same Thing*, and that We well understood one another; there are two Passages in my Letter that I should not forgive myself to have made publick, if I thought it a *betraying the Familiarity of private Conversation*; for 'tis evident such Expressions could not look like the Familiarities of a Friend, but are Expressions of avow'd *Hostility* and *Defiance*; and yet this is what Mr. P. would fain insinuate, and 'tis indeed the most injurious Insinuation in the World; for thus he expresses himself, P. 12. *O, Sir, had I trusted to your Tears in the Coffee-house, or to your Promises of keeping our Conferences secret for a Time!* Does he not here insinuate a *Breach of Promise*, when he knows there was none; and a *betraying of Conferences*, which he knows he was never open to?

IF a peaceable Man expresse to me his doubt about indefeazible Hereditary Right, to give and to receive Evidence; if he appears otherwise a quiet Man, no way intent to disturb the State or promote a Party; I judge him indeed a Dissenter from the civil State, but I cannot judge him a dangerous Enemy, that I am bound by my Allegiance to accuse. But if a Man openly avows the Right of a Popish Pretender, and tells me, he'll Write and Fight, and I see him put himself at the Head of a Party to push on the same Cause with all Art and Industry, drawing in as many as he can into the Confederacy to strengthen his Hands; I think I am bound by my Allegiance to my Sovereign to discover him; and *this is the Case here.*

'Tis a known thing what a tender Regard was exprest for Mr. P. by me, upon all Occasions, among the seven Advisers and elsewhere: I went to visit him, with the most earnest Desire to receive some Expression, that might give me a Handle for Hope concerning him, that he might be still preserv'd, as useful in the Church of God: and Mr. P. knows this, But to be *one while roundly told, the common Opinion about the Trinity is an Error; and if you turn me out, I'll write; and another while your*
Chris^r

Mr. PEIRCE's Letter. 21

Christianity must have common Sense: What were these, but the evident Expressions of a vow'd Hostility and Defiance, no way expressive of a doubting Mind, that might give any Hope concerning him? and I do declare, I could have cut off my right Hand, to have preserv'd Mr. P's. Usefulness; but to the last I found him, a Man resolv'd to push on his Schemes with the utmost Zeal.

Mr. P. knows he has often declared, without any Reserve or Hesitation, and so have some of his Followers, that we must not lay Communion upon *Faith*, but *Conversation* only: *Which is a Stab at your Hearts, O ye Churches of Christ!* and cannot but occasion the LOUDEST OUT-CRY in those that have any Concern for the *Faith*, the *Purity*, and the *Peace* of the Churches of God; and O, that the *Lovers* of the *Lord Jesus* would but consider *what are the Principles of these Men*, and to *what they tend*. " They would have
" Ministers to be Licens'd and Ordained on-
" ly upon assenting to certain *Words* of Scrip-
" ture; without renouncing the Errors of
" *Arius*, *Socinus*, or *Popery*, or any *Error* or
" *Heresy* whatsoever: And thus must Minis-
" ters bring in their Errors with them, under
" a Pretence of Zeal for SCRIPTURE WORDS,
" waiting for a time to open themselves;
" The

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“ The People, they say, must live in the
 “ *same Communion*, how much soever they
 “ *differ in Faith* about the *greatest Points* of
 “ *Revealed Religion.* ”

When Matters are thus prepared, there will remain only one Difficulty more, and that is, that the Law of the Land might give 'em Liberty to speak out plainly; and then look about, O ye Churches of Christ! and expect to be *torn to Pieces* by all manner of *Heresies* and *Blasphemies*, by your *own Ministers*, and your *own Members*. 'Tis evident that this is the Design these *new Schemes* lead to. We meddle not with the *Work* of *Magistrates*, to whom God hath given so much Wisdom to *judge* for themselves, and us: But if *Ministers* must not *judge* of Persons to be ordained, and have Liberty to sift them, and expect they shall be open and free, especially when such *dangerous Errors* are abroad as those of the *Papists* and *Unitarians*: and the *Churches* must not judge of the *Essentials* of Faith, and the Bounds and Terms of their own *Communion*; what becomes of the *Catholick Church*, and the *Communion of Saints*, and of all the Faith and Religion in the World? These are not the Principles of the *Jesuits*; we will do them no Wrong: But *they* are such Principles that it becomes the
Duty

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Duty of all good People, with all their Might, to withstand them, and to pray 'em down.

WHEN Mr. P. had said the *common Opinion about the Trinity was an Error*, he alledges for an Excuse, that the great Mr. Howe was of the *same Opinion* ; but 'tis certain that *great Man* did earnestly believe all the Branches of the *Christian Revelation*, and strenuously defends 'em, viz. the proper *Supreme Deity* of the *Son* and *Holy Ghost* as *One God* with the *Father* : His Opinion was only about the *Modus* of Distinction between the three Divine Persons that are yet own'd to be *Equal* in *Essence* and *Perfections*. This we all own to be above us, and no Man makes his *Modus* of *Explication* the *Matter* of his *Faith* ; and Mr. Howe was so far from making his *so*, that he often says, *I assert nothing* : He only propounds it as an *Hypothesis* to try if any Contradiction can be proved in it : And is there not great Difference between a *Scheme* that owns all the Branches of the Revelation concerning the *Supreme Deity* of the *Son*, and of the *Holy Ghost* ; and a *Notion* that quite overthrows it, as the *new Scheme* does ? And yet though the Case of Mr. Howe is so vastly different from the Case they would excuse by it, yet that is made the *Hackney Excuse* for a *Faith* that
is

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is too *bad* to be owned, and *impossible* to be fairly defended.

LETTER, Page 8. Mr. P. is careful to show himself a Master at the *Art* of Evasion. What was said in my Letter about *Impositions*, he turns over to the Civil State; which was a *Thing* neither mentioned nor meant: It was a Charge of *Impositions* among ourselves that was the Matter discoursed of; and he must not think to turn it over to a State-Controversy: If the State may'nt impose Christianity, what then? Must not Churches agree upon their own *Faith* and *Terms of Communion*? Is it an *Imposition* in Churches to require Union in the *Fundamentals of Faith*? Must Churches agree to believe nothing, or not agree in believing any thing, lest they should be thought to impose upon their own *Members*? What is it makes a Church visible, but an agreed *Profession of Faith* in the great *Things of Christianity*, with an answerable Conversation? I therefore complain that what Mr. P. charges upon me as my Principles, he ever look'd upon to be the greatest *Nonsense* in the World, viz. *Imposing of Christianity*: Religion and Communion that is chosen upon serious Conviction, is no *Imposition*: but that which is forced is no *Religion*. He never had other Principles, and these have been publicly made known.

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known. Persons ought to be free to *chuse* their own *Communion*; and Churches ought to be free in *judging* of *Methods* to keep their *Communion* pure: but all must be done by the *Word*, as our *Rule*; and under *Pastoral Guidance*. But surely it is no *Imposition* if Churches expect of their *Ministers* and their *Communicants*, that they shall *believe* the *Trinity*, and profess it: for if they must not expect that, they must expect nothing; but must give up all for lost.

MR. P. is known to be for a *Toleration* that is *universal*: But our *Fathers* in the *Assembly of Divines*, and at the *Savoy Conference* with the *Bishops*, were for a *Toleration* limited. 'Tis certain the *Laws* of Men ought not to attempt what cannot be effected or hoped for, *viz.* That *Force* should make Men *Christians*; neither can *Humane Laws* take Cognizance of Mens *Opinions* or *Thoughts*; nor does it seem they should take Cognizance of a Man's expressing his *Thoughts* in a humble, peaceable manner, in order, if possible, to receive Satisfaction. But I think the *Laws* of Men ought to restrain *Blasphemy* as one of the *greatest Immoralities*: And it ought to be consider'd what 'twas in part made all the sober People of the Nation sick, and to run the *Risque* of all the bitter *Persecutions* that ensued from 60

to 88 ; whether 'twas not the open avowing of all manner of Errors, and the too great Countenance given thereto for a few Years before.

LETTER, Page 10, 11, Mr. P. takes a great deal of Pains to cook up a Story about those Reverend Persons, Mr. Ball, and Mr. Walrond, that he may bring in *himself* for a *Projector* : I chearfully own, I should have been glad of their *Recommendation*, whom I so much love and honour. But that which spoils the whole Fabrick of *Banter* is this, that the whole Story is like what is said of *six new Meeting Houses*, it has no *Foundation* ; for the Matter of Fact is not true ; the Jest is spoiled ; there was no such Motion ever made to me. 'Tis to no purpose for Mr. P. to project if his *Emissaries* do not do their *Errand* ; for this is the first time I ever heard of it. And does he indeed say a Motion was made to me to the Purpose he mentions ? why then it seems Mr. P. has Disciples about him that do not speak Truth, and ought not to be encouraged.

HE concludes with a *Postscript*, recommending to Print a long Letter of Mr. Hallet's about Conferences ; but surely, upon second Thoughts, that must not be. His Friends will
not

Mr. PEIRCE's Letter. 27

not suffer it ; or if they should they would be ashamed ; For there is one thing in the beginning of the Letter that will look like the strangest thing in the World : For Mr. *Hallet* insists, if he agrees to Conferences, he will have Copies kept of those Conferences to prevent Misrepresentations ; therefore let no more be said of that lest it should come to Mr. *A.*'s Ears ; for this was the very Point upon which Mr. *H.* broke off with him ; and yet so earnest was I for those Conferences that I offered to comply with that too, and did not so much as once call it an Imposition.

BUT would you know why Mr. *P.* is fond to have that Letter printed ? There is a great deal in it in praise of himself. O how exceeding fond are some Men of two Things ! to pour Contempt upon others, and to read their own Praises in Print.

UPON the whole, to be sure Mr. *P.* has by this Letter pleased himself ; and to be sure he thinks he has pleased his Friends : He has publish'd it in *London* ; he publish'd it in *Ex-eter*, and all this to let the World know how angry he was with me for my Letter, or my Book, or something else he hints at, that must never be forgiven me, and to let all

the World know how much he *scorns and contemns the Man.*

Now, tho' I value the Love of all Mankind as much as any Man ; and know how to feel the *Tryals* of *cruel Mockings* ; and the more too from a Man that professes to hate all Persecution, and yet delights more than any Man in that which is the worst sort of it to an ingenuous Mind ; And though this must be the more grievous to me, if I am conscious to my self of a Desire of Mr. P.'s Good : Yet I hereby profess to love *Truth* so much above my self, that if Mr. P. will but re-consider Matters calmly and seriously, and return to the *Truth*, and lay aside those Principles which inevitably tend to ruine all the Good in the Nation, I will gladly bear twenty such Letters from him, and to be *trampled* in the Dirt besides, and will use all my Endeavours to repair his Honour, and to restore him to the Love of his *Friends*. But if Mr. P. will not return to the *Truth*, let him know that a *Speck* of *Dis honour* thrown upon the *Redeemer* is more than a thousand Contempts upon his Creatures : and we are content to wait till he pleads his own Cause, and then we know he will plead the *Cause of those that love Zion* : who are the less concerned for any thing that affects themselves, because
they

Mr. PEIRCE's Letter. 29

they know 'tis not their own Honour that they are contending for.

THIS Satisfaction, Sir, I have thought fit to give you, and your faithful *Citizens*, about the Contents of Mr. *Peirce's* Letter, with respect to my self : And I must needs say, there is nothing I am more averse from, than turning so *serious* a Controversy into personal *Altercation*, which I believe is what Mr. *P.* aims at, but what I hope shall be carefully avoided by,

S I R,

Yours with much Esteem,

Exon, June 6,
1719.

and Affection,

Josiah Eveleigh.

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